2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4
Upper Burma
Lower Burma

423 distinctions are more minute than is at all necessary or indeed
428 comprehensible. They include all children born out of wed-
848 lock, among whom are reckoned such as are born before the parents have been married ten months; all children that are
●[597] purchased, or adopted by any other ceremony than that of abadita or keiktima; and such as "from respect or affection
423 style their guardians father or mother." The settlement of
184 boundary marks was one of the earliest duties of the first ruler. The thale rice became constantly scarcer and scarcer, and it was determined that it would be well to give every person his share and mark it off distinctly. The appointment of persons to execute this duty was the first occasion on which executive officials were found necessary. Manu enumerated twenty-five objects suitable for legal landmarks. These included all natural objects, such as lakes, rivers, ridges, and hills, remarkable large trees and clumps of bamboos; artificial boundaries of an equally permanent character, such as pagodas, shrines for demon-worship, zayats, or rest-houses, stone pillars and sacred posts, wells and cairns; finally such singular distinguishing marks as heads of cattle, chaff, ashes, charcoal, sand, broken earthenware vessels, and men's bones. "Beating the bounds," one would think, must have been very necessary with the younger members of the household in the case of such perishable boundary lines as could be constituted by chaff, or even sand. In Upper Burma the cultivating
[161] population was so sparse that no difficulty was found in the matter of boundaries. In Lower Burma farms are as distinctly marked off as land-surveyors' chains can effect the operation in pointing out the little raised ridges which separate the plots of paddy land from one another. Nevertheless they are hardly such as the South of England farmers would approve.

423 These allodial tenures are the only ones which exist in
[177-92] Burma now. In independent territory there were two other
651 kinds of holding, which were not, however, very numerous or
622 extensive. The first of these were called thugyisa fields, and consisted of certain tracts of land near the town or village set apart for the maintenance of the headman. As that official was anything but a permanency, the tenant for the time being very seldom cultivated them himself, but let them

30: Maung Htin Aung E-4 (no date) 1953 AP1 Burma
Burmese AP4

671 her own choice. The head of the Burmese family can also give
593 away children under the age of puberty or majority to another
597 family for adoption, but when the child attains the age of puberty or majority, he or she has the option to choose in which family (i.e. his original family or his adoptive family) he
671 will remain. Acquisitions by members of the family accrue
593 to the family, but as in Roman and Hindu laws, certain classes
428 of acquisition by members of the family accrue to the acquirer and not to the family. Gifts from grandparents, from the king, and in certain cases, from strangers, and earnings through exercise of skill in the arts and in astrology, medicine, advocacy, and alchemy accrue to the acquirer. When a member of the family wishes to leave the family, there is no necessity to gain the assistance of a court of law. By mutual consent among the members, he is permitted to leave and he is given his share of the family estate. When the whole family decides to break up also, no formality is required, and by general consent, the family estate is divided between the members according to the rules of law pertaining to the partition of an estate into various shares.

671 One of the main features of Burmese society is the high
562 status of its women. Unlike the situation in Hindu or Chinese society, the Burmese woman has never been a mere chattel at the disposal of the Burmese man. Since prehistoric times Burmese women have enjoyed an equality of status, rank, and opportunity with men. Under the Burmese kings, the women held high office, and served often as headman, chief-
[773] tainess, and queen. In Burmese folktales dealing with strange disputes and wonderful decisions, which are known as Juristic Tales, the judge is a woman, namely Princess Learned-in-the-Law. At the present day, all the learned professions are open to women, and approximately 25 per cent of the students at the University of Rangoon are women.

671 The high status of women in Burmese society is reflected
583 in the Burmese customary law relating to marriage, divorce,
586 and inheritance. In Burmese law, marriage is purely a civil
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